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problems, and particularly in the problems arising in tropical colonies, owe Professor Day a debt of gratitude for his careful, laborious and exhaustive study of the sources of information accessible to the European student. His is by far the best book upon the administration of Java which has appeared in the English language.

F. J. G.

*Mazzini.* By BOLTON KING. London, J. M. Dent & Co.; New York, E. P. Dutton & Co.; 1902. — xv, 380 pp.

This is a volume in the series of Temple Biographies. The aim of the series, as explained in the preface by the editor, Mr. D. Macfadyen, is first, in a general way to contribute to that view of the relation of biography to history which was illustrated by Plutarch and Carlyle, and second, to emphasize the importance of those "men of the spirit," who have stimulated by their idealism movements which they lacked the practical wisdom to make successful.

There can be no room to doubt that Mazzini falls well within the scope of the series. He was easily chief of the host of political and social idealists, visionaries and fanatics who pervaded Europe — and indeed America — between 1815 and 1870. Personally, he was perhaps the most interesting of them all. To absolute unselfishness in his association with his fellows was added a lofty religious and moral enthusiasm and a high sensitiveness to the noblest influences of art and literature. He could and in some degree did play a creative rôle in these last fields of spirituality. But the bent of his fancy was very early turned to politics, where fancy plays its strangest pranks, and for forty years he harped incessantly upon the single chord — a unified Italy under a republican government.

That Mazzini contributed anything but persistent obstruction to the actual attainment of Italian unity, not even his biographer seems disposed to maintain. Mr. King tells the story of his various enterprises with fairness and skill, and in some cases with much sympathy. The Mazzinian philosophy also is set forth with probably more coherence than its own creator could have given to it. The net result of the whole book is, however, to give new confirmation to the view that a man of Mazzini's disposition ought to keep out, or be kept out, of political activities. Let him expend the uncontrollable force of his genius and emotions in founding a new religion or a new cult in music or some other art; the reforming of states and governments calls for

qualities that are not his. No significant loss to the sum total of human happiness ensued upon the publication of Mazzini's dreams and fancies about music and literature, but deep misery was brought upon millions of human beings by his unbalanced and irrational attempts to revolutionize Italy. Universal experience shows us, indeed, that agitators are inevitable, if not indispensable, in political progress. But no experience shows that humanity is more true to itself in eulogizing the fanatical agitator than in praising the sane statesman. In the long run history must revere not John Brown, but Abraham Lincoln, not Giuseppe Mazzini, but Camillo di Cavour.

W. A. D.

*The Politics of Aristotle*, with an Introduction, two Prefatory Essays and Notes Critical and Explanatory. By W. L. NEWMAN, Fellow of Balliol College, Oxford, The Clarendon Press, 1887 and 1902. — Four volumes, xx, 580; lxvii, 418; xlvi, 603; lxx, 708 pp.

In the body of writings that has come down to us under the name of Aristotle a prominent place is held by a work on the state — Πολιτικά — known among English-speaking scholars by the misleading title *The Politics*. From the point of view of subject matter one may describe the work as an account of the birth and growth of the body politic, its perfect form as imagined by the writer, the species of it that occurred in the Greek world, their pathology, and the prophylactics of their characteristic ills. This involves a discussion of the household, a criticism of preceding political theories (particularly Plato's), the exposition of general principles concerning the state, the question of the best form of government, the details of the ideal state (incomplete), the several forms of constitution and their decay, together with practical directions for politicians and statesmen. From the point of view of literature the *Politics* may be described as the result of Aristotle's lectures on the state. That it was published, at least as a whole, during the author's lifetime there is no good reason for thinking. The part dealing with the ideal state has literary finish, but it is incomplete and very likely never was completed.

The *Politics* has come down to us divided into eight books. That this division was made by Aristotle himself is improbable, but the division must be very ancient — seemingly at least as early as the edition of Andronicus of Rhodes in the first century B.C.; for by the division into eight books we must explain the present jumbled order of the text